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بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

ATONEMENT AND VICARIOUS SACRIFICE

Christian view-point

[BY MAULVI MUHAMMAD DIN

Late Ahmadi Missionary in America]

Our Christian friends believe that man cannot escape from sin, since it has become inherent in him owing to the sins of his first parents. In support of this they say that it is easier to sin than to do good. Moreover, man regards sin as agreeable and virtue a disagreeable burden. As sin is inherent therefore it cannot be wiped off altogether. Repentance merely can turn away the punishment but natural consequences can not be done away with, they aver; for instance, they point out that the natural consequence of fornication and promiscuous sexual intercourse is either gonorrhœa or syphilis. Penitence may keep away the chastisement, but it is impossible to avoid the vengeance of Nature. Intercession and repentance always follow sin and not precede it; hence they cannot be of any efficacy, for sin must entail its consequences. That is why belief in repentance and intercession makes a man bold in the commission of sins. Fasting and prayer, they also think, are of no avail

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when once you have been in the grip of sin. On the other hand they say that if a person is let off without punishment that is against the justice and righteousness of God. Law and its ordinances only make a man sinful, for sin they say comes with knowledge. That is why they advance their pet theory of vicarious sacrifice, for according to them it is in this way alone that the justice, mercy, and righteousness of God are reconciled and satisfied. Jesus died for us and expiated for our sins, thus satisfying the justice of God, and therefore people have now been freed from the bondage of sin on account of this merciful design of God through His divine son Jesus. This we think is a fair exposition of the Christian point of view, and we believe we have left out no necessary and essential point to give a fair hearing.

Is sin hereditary?

That a man cannot escape sin owing to the hereditary taint we believe is an idea which is derogatory to the sublimity of human nature. If a person were to carefully examine his own self he will notice that he is not at all the creature of fate; he is a free agent more or less in the moral government of this world. There is no power outside of man's own freewill that can force him to act otherwise. The only difference between man and the lower animals is that they can be driven where the driver listeth, whilst that is not the case with man. The thing is this that sin can be classified under two headings—moral and spiritual—the latter being only traceable to the divine laws. People free from moral sins can be found in all religions—it is possible that even among the atheists we may meet with persons who may be perfectly free from all moral sins. As a matter of fact it is still a moot point whether sin is hereditary. Even if we admit that it were so, we can say that it is easy to escape from it. It is true that physically a man inherits the physical traits of his parents; a syphilitic inherits a syphilitic nature, and a tuberculous a tuberculous. It may be supposed that spiritual diseases

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may be transmittable this way. But there are three considerations. 1. How far can one inherit the taint of sin? 2. Is every sin inheritable? 3. Are its effects effaceable?

We know that those diseases alone are inherited with which the parents are infected. It never happens that syphilis transmits fever or pthysis, diabetes. Secondly, the same disease infects the offspring which infects the parents at the time of conception. 3. Only such disease can infect the embryo which has taken a deep and permanent seat in the constitution of the parents. Taking all these things into consideration we can say that Adam's sin, if any, cannot linger long.

All diseases not inheritable

According to the Christian Scriptures Adam ate of the tree of knowledge, hence the child was to inherit this disease of knowledge. Immediately after the eating of fruit we are told that Adam repented, hence it is this permanent trait that the offspring of Adam was to inherit and not the temporary aberration of the mind. His immediate and prompt repentance shows that the disease had not taken a deep root, hence it could not be hereditary. Adam did not persist in sin and he died a true repentant. It is not always true that all diseases are inheritable. As a matter of fact even the so-called hereditary diseases are not sometimes at all transmitted. Very often a tuberculous does not beget a tuberculous. Then again it is an established fact that a family suffering from such a malignantly distressful inheritable disease is wiped out in a few generations or the disease disappears. It can never be that the disease may take a permanent hold and linger on endlessly. If that were so the world could not go on for long. Even if sin had started with Adam it must have stopped long, long ago. Moreover, we know that regular treatment of almost all hereditary diseases can help efface all traces of such diseases, if care is taken from the time of conception and this has been practically demonstrated. Good food, healthy upbringing and training, and good atmosphere and social relations help to a great extent. Hence it is

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unbelievable that sin could be so malignantly persisting and it is wrong to base one's fundamentals of religion on such a shifting basis.

To sin is unnatural

To say that it is easier to sin than to act righteously is again not a right appreciation of human nature If that were so the world would have been full of vice without a trace of virtue. The facts belie this assertion. Moreover, if it appears easier sometimes to sin, it is not because it is really easier, but because we didn't care to go into the question. The fact is this that when a person makes his first attempt at lying he really finds it hard to do it. He who is accustomed to speaking the truth finds it a terrible ordeal to tell a lie. He sweats and perspires all over ; he cannot find it in his heart that he has done the right thing ; he cannot show his face ; he cannot look boldly into the faces of others lest they detect his weakness ; and he is very much confused. Similarly a thief for the first time finds it hard to reconcile his conscience with his deed. For the first time a guilty mind finds it really hard to conceal his guilt. It is only when a liar, a thief, and a guilty person get hardened in habits, when they repeat the same thing over and over again, that they become callous and so they find it easier to go into it with a light heart. Yet it is easy to see that this is the unnatural state of mind. No person ever feels confused and confounded when he is doing the right thing. That shows that right is natural and wrong is unnatural, and it is really mighty hard to do wrong so long as one is not hardened into wickedness.

Another aspect of the question

There is another aspect of this question. We admit some natures think it easy to go wrong, but as we have shown this is due to the warping of intellect under unnatural circumstances. Yet we have a right to ask this question. What would you think of a man who thinks it right to do the right thing ? Shall we say that he has inherited virtue ? This one fact is sufficient to explode this theory of born taint,

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for nobody can deny the fact that there are such good souls in the world and history amply bears out what we say. Again, even in the case of hardened criminals we find that they do not look upon their handiwork as good in every case. There are times when they are filled with remorse at their own misdeeds. A thief or a robber may take actual pleasure in the act, but they never like the idea that they may be similarly despoiled of their spoils. This state we never find in the case of a righteous person. He can never repent of what he has done nor would he ever be displeased at the idea that other people should do the same thing towards him. Appreciation of sinfulness, if there is really such a thing, is always limited by time and place but the usefulness of good is universal and unlimited. For instance, the doer of right will have the satisfaction to know that he is doing the right thing, and he will always like that others should do the same thing. Evil under certain mental conditions and during the act of commission may be regarded as not a bad thing by a degenerate but he is never of the same opinion under all circumstances and at all times. An utter degenerate may be an exception to this rule, but we don't despair of man. Sometimes under great provocation people have exhibited such signs of degeneracy, but this is only a temporary aberration of mind. A healthy mind has never thought like that.

What about Abraham and other Prophets?

It is said that as sin is hereditary and can be transmitted from generation to generation, it is no sin at all. What cannot be effaced is no sin. It is a sort of instinct. You can't help doing it. It is no sin to feel hunger and thirst, so, it is no sin to sin, for we are not free agents there. What cannot be cured must be endured. If sin cannot be omitted, what about those generations that preceded the coming of Jesus? What about those prophets and the righteous folk who passed before Jesus? Is Abraham a sinner and an inmate of Hell? Surely that is not, or should not be the belief of any God-fearing person. Yet if he is not a sinner, then, surely there is no use for this vicarious

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sacrifice. It is preposterous to think that a single mistake of Adam be so manifold in its incidence as to overshadow all human activities, yet his life-long virtues and righteous living should be altogether consigned to total oblivion. What a travesty of humanity! Is it not a fact that Adam had repented of his sin and God had accepted his remorseful promise of reform? Did he not die a righteous servant of God? Good or bad can always be judged as a whole. You can never judge a person from his isolated word or deed. To say that repentance cannot take away the natural consequences of one's actions cannot be advanced by a believer in Atonement, for in spite of their belief in the death of Jesus no true and faithful Christian has ever been able to escape the natural consequences of his actions. He is not a whit better than others who don't believe in this particular doctrine. As to the other world, and the judgment of our deeds good and bad, repentance is as good, if not more, as this shedding of innocent blood to appease an offended deity.

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THE AHMADIYYA MOVEMENT IN BENGAL

[MAULVI MUBARAK ALI

Late Ahmadi Missionary in England and Germany]

Ahmadiyyat is a new school of thought in Islam. It neither adds to the teachings of the Holy Quran nor subtracts nor modifies any of its doctrines. Whatever our opponents may say, impartial enquirers know that Ahmadiyyat is true Islam. It is a movement to revive the pristine glory of Islam in this age when by their everyday life the Muslims themselves hide the effulgent light of that faith from the eyes of the non-Muslims. It stands in the same relation to old Islam as the modern world stands to the old world. The earth and the sky, the sun, the moon, and the stones, the oceans, the mountains, land and water are the same to-day as they were five thousand years ago, but who can deny the fact that the modern world with its railways, telegraph lines, aeroplanes, radios, wonderful machinery, steamships, tanks, cruisers, airships, submarines, newspapers, and vast libraries is not the same world as it existed five thousand years before? The studies of the laws and forces of nature unknown to the ancient peoples have led to modern inventions. Similarly the studies of Islam by Hazrat Ahmad have opened new vistas in the domain of religion. What Galileo was to the old astronomers Ahmad is to the theologians of the old school. History repeats itself. Galileo was received with abuses, ban and anathema of the Pope of Rome, and with imprisonment. Ahmad has been accorded the same kind of reception hundredfold magnified, from his contemporaries. But truth must triumph in the long run. Every school boy now knows that Galileo was right and his opponents were wrong. And the time is coming, not very long hence, when Ahmad will be hailed as the Messiah of this age. In spite of the strong opposition from its enemies, in spite of organised efforts to pluck out the plant of

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Ahmadiyyat root and branch, it is spreading with an increasing speed in India and in the four corners of the globe. Who could believe fifty years ago that Ahmad's prophecy :

میں تیری تبلیغ کو دنیا کے کناروں تک پہنچاؤنگا

i.e., " I shall spread your message to the four corners of the globe," would be so wonderfully fulfilled as we see to-day. Ahmadi Missionaries are working in every part of India and in almost every country of the world and they are making steady progress everywhere.

In this artilce I propose to consider the prospects of Ahmadiyyat in Bengal. It is strange that Bengal, the eastern frontier of India has like the western frontier, the Punjab, a majority of Muslims, though a little over fifty years ago the Muslims were a minority people there. Of the 50,000,000 people of Bengal Islam claims 27,000,000, about the entire population of the Punjab. Though the Ahmadiyya Movement claims its adherents from the followers of all religions, by far the largest number of its followers have come from the Muslims. Bengal has a larger Muslim population than any other province of India or any country of the world. The number of Muslims in any of the Muslim countries such as Arabia, Egypt, Syria, Turkey, Afghanistan and even Persia is smaller than that of Bengal. But the Bengali Muslims are behind their Hindu neighbours in every respect except in multiplying their numbers. Considered from the Ahmadiyya point of view, however, we find that the Bengalis are tractable and docile, but highly sensitive to spiritual influences. When we remember that Muslim Bengal has played no conspicuous part in history and when we bear in mind that prophets come to raise such peoples, the conclusion is irresistible that this fallow land will yield a bumper crop if brought under cultivation. The magic touch of Islam turned the barbarous Arabs of the 7th century into the leaders of humanity, the most advanced people of the age in arms, in arts, in cultureand in civilization.

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Since Islam is the universal religion, the religion for all races and nations, different peoples have flourished by its magical influence in different ages. After the Arabs came the turn of the Moors, the Egyptians, the Persians, the Mongols and the Turks. Since the promised Messiah has appeared in India, it is now the turn of the Indians to take the foremost place among the nations of the world. As the divine plan appears to be, the work of spiritual regeneration will commence in the north and will spread to the farthest ends of the country and then to the other parts of the world. Muslim Bengal, therefore, deserves special attention of the Community, specially of the Amir-ul-Momenin Hazrat Khalifatul Masih, the promised Khalifa and Head of the Community.

As I have said before, the people of Bengal are susceptible to spiritual influences. They are spiritually hungry, but instead of bread the so-called Maulvis and Pirs are giving them stones.

The ignorance of the people, however, has strengthened the grip of the Pirs and Maulvis over them. They are a priest-ridden people though Islam recognises no priesthood. If once the spell of these priests is broken, if once the people are brought to a sense of reality I can foresee that they will seek shelter under the banner of the true Islam of Ahmad.

But a good deal of spade work has to be done before that end can be achieved. An intensive propaganda must be carried on by a band of unselfish workers whose mode of life should be an ideal for the people, who should hold aloft the torch of real spiritual power, who should combine piety with rationalism, who can conquer hearts with the sword of truth and love, whose only weapon should be the Holy Quran and the traditions of the Prophet of Arabia, whose one aim should be to establish the truth of the message of Muhammad, the greatest benefactor of the human race.

Here I cannot resist the temptation of relating a spiritual experience of mine. It was in 1908 when I

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was employed under Government in the district of Fraidpur that I had a wonderful vision. It appeared that I could see the whole of India, nay the whole world under my eyes. An intensely strong light narrow above but broadening in its descent like the big horn of a gramophone was coming down from heaven and falling at a place in the North-Western part of India not far from the mountains. By and by the whole of the Punjab was flooded with that light and its waves spread to Bengal and in a short time the whole world was illuminated. I was not initiated into the Ahmadia Movement at that time. I was an enquirer and a very open-minded one. Besides Islam I was then studying the Bible and the life and teachings of Ram Krishna, the preceptor of Swami Vivekanada. I can now clearly see how wonderfully has my dream been fulfilled. The light of heaven fell on Ahmad. It spread over the Punjab and its waves dashed to the shores of Bengal. A branch of the Ahmadia Movement was started at Brahmanbaria in 1912 and since then, in spite of violent opposition from the press and the platform, this Movement has been making steady progress in Bengal. Now there is a provincial Ahmadiyya Association with its local centres in most of the districts of Bengal and a number of Missionaries, most of whom are honorary workers, are working in different parts of the province. I am sure that if an intensive propaganda were started, tangible results will be visible in no distant future. A province with a population of fifty millions requires hundreds of workers and the number of Missionaries now working there is only a drop in the ocean but even this drop with its galvanising powers may work wonders.

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ISLAM AND BIRTH CONTROL

[M. Nur-ud-Din Bhatti, Qadian]

The propaganda for the use of contraceptives commenced early in the nineteenth contury, when Dr. Drysdale and his wife Dr. Alice Vickery began to preach that the control of conception by means of some chemical or mechanical means would go a long way to eliminate the miseries of the poor. The idea being interesting got wind very soon and immediately some leagues were formed in England to spread it in the four corners of the world. America imported this theory readily and helped to disseminate it in the remaining parts of the world. The result shows itself in the ever-increasing use of contraceptives.

Evils of birth control

The practice of this theory has been followed by some remarkable consequences, which demand our immediate attention. A gradual decline in birth-rate is one of them. The countries which encouraged the practice of contraceptives are alarmed to notice a decrease in their birth-rate which if not made good soon is sure to undermine their political integrity. England and France, the two chief exponents of this theory are especially a prey to this fear. France has only a population of forty-four millions while in the neighbouring soil of the bellicose Germany dwell at least sixty-seven millions of people who are always unfriendly towards the French. Similarly the enormous decline in the birth-rate in England can he gauged by the following statistics. In 1881, 883,600 children were born to 26,000,000 persons, but in 1924 only 729,900 children were born to 38,746,000 persons. The rate is still rapidly going down.

Another evil which has accrued to society from these artificial methods can well be seen in the

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promiscuous intercourse between the sexes having become too common. It is true that the upholders of this system recommend it only to be practised after marriage but unfortunately it is more frequently being practised before than after marriage, because perhaps evil-minded young couples have nothing to fear from social pressure as their immoral actions generally remain unknown. This inevitably leads to the break-up of the sacred bonds of marriage and the family life which is still the basis of the present civilization.

Another evil which is being keenly felt is that those people who persistently practise birth control for any reason generally remain childless to the end much against their desires, the reason being that their generative system is made unprocreative due to the frequent use of contraceptives.

Arguments in favour of birth control examined

Now we note some of the arguments which are advanced in support of the control of conception. The German school of thought argues that mentally or physically deficient persons should practise birth control so as to propagate a race which is stout and healthy. This opinion is based on a grave misconception. Man is taken as the sole product of heredity while the truth lies somewhere else. It is the cultural and educational environment which is responsible for the greater part of what is considered as congenital differences.

It shows that we should reform the environmental factors and not bother about heredity only.

The stronghold of this theory still remains to be attacked. The edifice of the birth control theory stands on economic basis. It is urged that the poor classes find it very difficult to support large families. More than this they argue that the ever-increasing population of the world will out-run the resources of the world. This part of the argument can be dismissed readily, for the best authorities

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are agreed that to derive a fuller benefit from natural resources a larger population is necessary. Moreover, wars and epidemics are enough to keep up the equilibrium.

As regards the other part we fail to see how the use of contraceptives can raise the status of poor classes, for they themselves are so costly and need such care that only the rich can afford and employ them. But apart from this we find that still a very large part of this earth is uncultivated and uninhabited, for instance, large tracts of land are lying waste in Canada and Australia, so that those people who find it difficult to make both ends meet in their own country can find a new and spacious home in the above-mentioned lands. Only it needs a little enterprising spirit. Moreover, when we consider the economic ills we are constrained to remark that the suggestion of birth control practice as a remedy comes from the wrong side. The root cause of all these economic differences and troubles is found in the captalistic tendencies of the modern materialistic civilization. It is due to these leanings that two distinct classes have arisen in the modern world. Extreme wealth and abject poverty exist side by side, and this evil can only be eradicated when this gap is bridged and wealth is distributed almost equally.

Islam's panacea

Islam comes to the rescue of the poor people in quite a genuine way. It distributes wealth among the largest number of the community and holds the state responsible for providing necessaries of life to the poor. This is done by levying the poor-rate and encouraging free gifts to be given to poor people. Again, it prohibits the taking of interest, for in this way wealth goes on amassing in the hands of one person or a group of persons. So by making the State responsible for employing the unemployed and for providing the poor with all sorts of comforts Islam tends to create a society wherein no need arises for practising birth control.

Islam, therefore, forbids strictly the practise of birth control on the plea of economic stringency. We

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have a verse in the Holy Quran,

ولا تقتلوا اولادكم خشية املاق.....

" And do not kill your children for fear of poverty ; We give them sustenance and yourselves (too) ; to kill them is indeed a great wrong."

It may appear from the above that Islam indulges in a wholesale condemnation of the practice of birth control, which is however not the fact. We find a tradition in *Bukhari* (the most authentic collection of traditions of the Holy Prophet), which tells us that some people asked the Holy Prophet whether they could practise birth control, upon which he answered " why should you not practise it, for if any soul is to be created your methods can not prevent it from coming into being "—(*vide Bukhari* VIII. p. 25). It is obvious from it that in some cases the practice of birth control is allowed in Islam.

Let us consider the medical aspect of the problem. In the case of some hereditary or incurable diseases the remedy suggested by the Roman Catholic theologians is self-control or strict abstention from conjugal relations.

They have ignored this fact that a prolonged abstinence is impracticable and may result in some serious consequences such as the ruin of the family life or contraction of a venereal disease. Islam, however, allows birth control to be practised in such diseases wherein the life of the couple is in danger such as tuberculosis, some form of insanity, pelvic deformity, severe debility, vericose veins, etc.

We have got a verse in the Holy Quran bearing upon this subject :—

" God does not impose upon any soul a duty but to the extent of its ability." (The Cow : 286.)

According to this verse in the persence of above-mentioned diseases birth control can be practised by the approval of the wife.

This may be added at the conclusion that though Islam allows birth control to be practised in some special cases it does not encourage its unrestricted use.

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ISLAM AND THE SEGREGATION OF WOMEN

[By Mr. A. F. Khan Chowdhry, B.A., B.T.]

One of the questions which has again come to the fore and is being hotly discussed in the press and on the platform is the problem of the segregation of women. The recent move of the Iranian and the Albanian Governments in imitation of the Turks regarding the abolition of the Purdah has given rise to a crop of speculations among a section of Muslim and non-Muslim publicists who are considering the pros and cons of the question. The object of the present article is to throw some light on this debatable problem and if possible, to help the readers of this *Review* arrive at a definite conclusion.

The question that should be tackled at the outset is, what is meant by Purdah according to Islamic principles. Does Islam encourge or advocate the confinement of woman within the four walls of the house? Or does it put any restrictions on the pursuit of her daily avocations in life? To these questions our reply is an emphatic no. Islam does nothing of the kind and we challenge our opponents to show a single verse or line either from the Holy Quran, or from the traditions of the Holy Prophet to the contrary. What Islam really does is that it restricts the movements of the members of the fair sex, for reasons to be explained later on, and for that purpose has laid down certain ordinances which if carried into effect go a long way to maintain the moral tone of the society at a very high level.

In the first place Islam strictly enjoins that woman should not mix freely and indiscriminately with the members of the opposite sex. *Secondly*:—Women may attend their duties at public places but only on express business with proper coverings and garments on

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and not for the sake of mere amusement. *Thirdly*:—Man and woman should not intentionally exchange glances and should always have their looks cast down whenever they meet each other on thoroughfares. *Fourthly*:—Women should not shake hands with men and *vice versa*, as that practice is phychologically unsound.

Before we discuss the psychological basis of the Islamic principle, it will be useful to point out that segregation of women was observed by the ancient eastern and western nations, particularly in the pre-Christian era and even in the early decades of the post-Christian era, down to the mediæval period. It also existed among the Indians, and the Greeks, the Romans and the Egyptians, where intermingling between the members of the opposite sexes was a rare phenomenon. In spite of Plato's advocacy of community of women and children it remained a mere dream and was discountenanced by the later philosophers. The practice of segragating women was widespread and deep-rooted among the Romans, the main function of the Roman mothers being the upbringing and schooling of their children. They seldom participated or rather were not allowed to participate in the masculine outdoor activities and avocations. Similar was the case in ancient India, at least during the Epic age, as we can glean from the descriptions in the Ramayana and the Mahabharata. The system lingered on, in a more or less modified form, upto the end of the mediæval age of the European history but gradually disappeared with the influx of modern culture under circumstances to be explained later on.

The question therefore arises why this practice of such long standing came to be looked with disfavour and was eventually discarded. Is it because the system was bad in itself, or because it was unhygienic, insanitary or prejudicial to the position and prestige of the womenfolk? To our mind the reason for its discarding cannot be ascribed to any of the above causes. Owing to the absence of any specific

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injunction adjusting the relationship between man and woman in the Christian scriptures, the ecclesiasts could not offer any definite solution of the problem; so with the progress of education, with the consequent unemployment among the educated women combined with the conspicuous deficiency in the Christian Law of inheritance, woman had to shift for herself, had to shoulder her own responsibilities which ultimately resulted in the disappearance of this system, gradually but completely. Woman thus came in free contact with the members of the opposite sex which produced disastrous moral effects. Again with the rise of industrialism in the western countries she came to be extensively employed in the factories and mills; woman and man thus came in free contact with each other and so the system of segregation suffered a dealthblow. The following, in a nutshell, are the reasons which have largely contributed to the disappearance of this long established and deep-rooted practice :—

(1) Lack of any specified ordinance in the Christian scriptures relating to the relationship between the sexes.

(2) Absence of moral instruction in the educational institutions.

(3) Defects in the Christian Law of Inheritance in so far as the woman's share is concerned.

(4) Problem of Unemployment.

(5) Introduction of mixed education.

The question next arises what is the necessity of segregation. Is it not a relic of the barbarous customs of the ancient days and a symbol of the inferiority of woman ? Certainly not. According to Islam the status of woman is almost on a par with man, one is a counterpart of the other, and each is sovereign in his or her respective sphere of activity. Each has been endowed with distinct traits and tendencies, *e. g.*, bravery, straightforwardness, foresight are the

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characteristics of man, amiability, sympathy, mildness, etc., are a woman's special qualities. A student of psychology knows that woman by nature lacks those manly qualities and the emotional tendencies of passion, envy, and love are the predominant qualities in her. As such when a young couple are allowed to make friends with each other and are allowed to mix unrestrained, pitfalls and moral turpitude are frequently the results culminating in the moral ruin of both. To prevent this Islam has instituted the Purdah system. I proceed to consider some of the redeeming features of this Islamic system. In the first place, the spheres of the activities of man and woman have been clearly defined by Divine ordinance; the duty of the male members is to earn and support the family and the duty of the fair sex is to keep a good house which may give peace and comfort to the man when he comes home after a day's labour tired and distracted.

Rearing and schooling of children by the mother was greatly emphasized by the Greek philosophers, and this end can best be realized if woman is freed from the cares of a strenuous life and in the safety of a sheltered home looks to the needs of the children, as to entrust them to the care of hired nurses is often dangerous and objectionable from the moral point of view. The woman thus confined to her domestic precincts is obliged to pay attention to her primary duties.

Secondly.—Woman, when she comes in close and free contact with man, gradually loses her womanly virtues, and becomes gradually manly in bearing. According to Louis Stevenson this gradual decline of womanly charm means a veritable suicide for her. Another great advantage of the system is that it saves woman from many of the indiscreet and undesirable habits and practices to which man alone is heir. For example, the habit of intemperance, indiscreet gossiping and the practice of gambling, etc., are some of the distinctive evil practices of men from which women as a whole are immune. But with the gradual disappearance of *Purdah* these habits and practices are gradually finding their way back among women and are vitiating the entire atmosphere.

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We should next analyse some of the objections of the critics of this system :—

The first objection is, that this system is detrimental to the physical growth of women. Some of the Reports of the Municipal Health Officers go to corroborate their point of view and strengthen the argument of the critics. But a careful analysis of the question will demonstrate the hollowness of this argument. They say that if women should come out in the open air, and move and dance without restriction with men that problem will at once be solved. Health and sanitation can only improve by some sort of physical exercise, for example by drill, gymnastic, games and sports, knowledge of santitation and the training of the public opinion in its favour. What the Corporations and Municipalities should do is to provide a large number of parks, playgrounds and the Education Department should make arrangements for imparting the knowledge of hygiene through books, lantern lectures and illustrations ; and the duty of the guardians is to see that their wards—both male and female—translate those theories into practice. And all this can be achieved even if we avoid the freer atmosphere of the club and the theatre.

The second objection of the critics is even more ludicrous. They say that segregation is often a bar to the discharge of the public duties which women may be called upon to perform. She cannot practise at the bar, can hold no government service, cannot enter legislatures, etc. But the question is : do these things really come within the real and natural sphere of a woman's activities ? Has nature intended her to do any of these things ? Cannot she be better employed elsewhere ? Has not the western countries come to grief by allowing women to usurp men's spheres of activities ? Is the role of a mother less honourable, less dignified than that of a barrister, a legislator, or a government servant ? An all-wise Providence has alloted different duties to men and women. It is foolish for members of the one sex to invade the spheres of action of the other sex. It will throw out of

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gear the natural order of things. An experiment has been made in the West much to the detriment of its moral and spiritual health and the much-needed reforms that Mussolini and Hitler have made in regard to this problem show that Europe has at last awakened to the ravages that the so-called emancipation of women have wrought. Both these leaders of two great European nations have greatly restricted the "freedom" of women. They have been sent back to the safety and seclusion of their homes, especially in Germany where woman has been sternly told that her sphere of action is *Kukhe*, *Kinder* and *Kirche*. But it is to be greatly regretted that the experiment which the western countries made and found very costly is being made now in the Eastern countries and the voice of those who point to the great dangers that lie in the free and unrestricted intermixture of the sexes, in the discarding by women of the sheltered life of the home for the freer atmosphere of the club and the theatre, is a voice in the wilderness and their warning is dismissed as senseless vapourings by those who are out for adopting new ways and gaining new experiences.

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WHAT IS ISLAM ?

[By MAULVI MUHAMMAD DIN

Late Ahmadi Missionary in U. S. A.

Islam is a very simple faith. It requires man to recognize his duties towards God, his Creator, and his fellow creatures. It teaches the supreme duty of living at peace with one's surroundings. It is pre-eminently the religion of peace. The very name "Islam" means "Peace." The goal of a man's life according to Islam is peace with every thing, **peace with God and peace with man**. Quran, the holy book of Islam, tells us that the final abode of man is the "house of peace" where "no vain word or sinful discourse" will be heard. The Holy Prophet of Islam says that "a follower of Islam in the true sense of the word is one whose hands, tongue, and thoughts do not hurt others."

Object of man's Life

According to Islam the object of man's life is its complete unfoldment. Islam teaches that man is born with unlimited capacities for progress. Islam does not support the idea that man is born in sin. It teaches that every one has within him the seed of perfect development, and it rests solely with himself to make or mar his fortune. "We created man in the best make," says the holy Quran.

Cardinal Doctrine of Islam

The cardinal doctrine of Islam is the Unity of Godhead. We believe in one God Who is All-Good, All-Mercy, and All-Power. He is Perfect and Holy, All-Wisdom, All-Knowledge, and All-Truth. These are some of His great attributes so far as we can understand. He is free from all defects, Holy and Transcendent. He is personal to us in so far as we see His attributes working for us and in us, but He is nevertheless impersonal, because He is Infinite,

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Perfect, and Holy. We do not believe that death, decay, or sleep overtake Him, neither do we believe that He is a helplessly inactive and inert force. Nothing happens without His knowledge and Will. He neither begets nor is He begotten, because these are the traits of frail and weak humanity. This Unity of God is the first and foremost pillar of Islam and every other belief hangs upon it.

Second Pillar of Islam

Prophethood of Muhammad is the second pillar of Islam. We believe that God through His infinite Mercy and Grace has been raising great teachers throughout the ages, in all countries and all climes. We do not believe that His Bounties have been restricted to one place or people. Hence we honour and respect all the great teachers of the past. We honour Buddha, Rama, and Krishna of India, Confucius of China, and Zoroaster of Persia in much the same way as we honour Moses, Abraham, and Jesus. We regard them all and many more as the heavenly teachers born to reform and regenerate man and lead him to God. We draw no line of discrimination. All we add is that Muhammad was also a great teacher and a Prophet of God, though from the magnitude and the extent of his work we regard him as the greatest one of them all. Yet we do not believe that the divine door of prophecy is closed for the future, though it is, now, in the footsteps of the Master-Prophet Muhammad that each one has to walk. Our own age has not been without its own witness, for in Ahmad of India, we have the Prophet of the age whose sole mission has been to lead mankind to the sun of Islam. That is why we regard Muhammad as the seal of the Prophets, for without Muhammad's yoke nobody can be the leader and teacher of mankind.

The Quran

The Holy Quran is our sacred book. Just as we believe in all the prophets of all places and times, so do we believe that all religions had their origin in truth and righteousness, but with the lapse of time truth was either

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forgotten or became overlaid with human inventions. Instead of truth people began to teach commandments of men. Moreover, some of those teachings were of a local or temporary nature and to these a universal character was assigned. We believe that our holy book preserves and includes all those teachings that are of permanent nature and supplies additional teachings of a universal nature that can help mankind in its never-ending march of progress. We hold the Quran as the very Word of God which has superseded all previous teachings. It is the final code for man's upward course of life.

Life after death

Life after death is another pillar of Islam. We believe in the resurrection of the dead. Yet how it is to come about we do not know. This much we are told that the next life is to be no new one, but a continuation of the present to manifest the hidden realities here. We are moreover told that this new phase of life will have an unlimited scope of progress. Salvation, we believe, begins in this very life and the next life is to see only its unfoldment. " He who is blind in this life, will be blind in the next too," says the Quran. Such a one shall have to wait for his period of 'purge' to let the scales fall from his eyes. Yet according to Islam nobody is doomed in the Christian sense of the term. Every one in the end will see his way to eternal progress. But it does not mean that we regard the next life as imaginary. Nothing can be more real than that. We believe the spirit must be encased in some sort of body to function properly, and we cannot conceive a spirit existing without a body. So we believe in a future blissful state in which both body and soul must work out their own destiny. What that body would be like we can't say ; maybe it is a sublimation of the earthly material.

Angels

We believe in angels and we believe in predestination in so far that God is All-Knowing. But we believe in the accountability of man who has been provided with the means and power of discrimination. We do

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not believe that any other person can suffer to undo our mistakes ; neither do we believe in the vicarious atonement. We believe that our mistakes do entail misery and suffering but we can just make it up by right living. "No burdened soul can bear the burden of another," says the holy Word of God. Sincere repentance, however, we believe, secures forgiveness. "O My servants who have transgressed to your injury, despair not of Allah's Mercy, for all sins doth Allah forgive, Gracious and Merciful is He." (The Quran, XXXIX, 54.)

We believe in prayer, fasting, and almsgiving, and we believe in the all-pervading and all-prevailing Mercy of God. There is no priesthood in Islam. Any and every true believer can lead in prayers provided he is versed in his religion. There is no need for any ordination. It is sufficient that he is a good Muslim.

Excepting the differences of spheres in certain aspects of life, Islam does not recognize any difference of sex. "Man and woman have been created out of the same essence ;" "women have as much rights and obligations as men have ;" "women are the garments of men as men are the garments of women," says the holy Quran. The holy Prophet of Islam says "the best one among you is he who is best towards his wife and family." "Heaven lies at the feet of your mothers," is another of his well-known sayings.

Islam forbids impurity of every kind. Cleanliness of body and mind is a pre-requisite for a Muslim. His body, his food that makes that body, and his thoughts that arise in that body must all be clean. That is why pork, wine and gambling are absolutely forbidden.

Islam Encourages Science and Knowledge

Science and knowledge have always been encouraged in Islam. Throughout Islamic history you will not find people being persecuted for the sake of their having made certain discoveries in science and art. Islam has ever been the champion of rationalism and scientific research. Islam claims to be a rational faith and

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undertakes to satisfy reason and conscience both. It does not recognize any colour bar, but on the other hand condemns it openly. It teaches the universal brotherhood of man and the greatest wonder and the mircale of miracles is that among its followers it has obliterated and practically effaced all ideas of racial or colour superiority. In the sight of God all are equal and therefore a king and a slave stand side by side, shoulder to shoulder in the prayer house. In society this distinction of high and low, rich or poor, white or black is prominent by its absence, and this fact has been admitted even by the worst enemies and detractors of Islam. Says H. G. Wells, "Koran has kept Islam together in a sturdy fellowship under Allah, a fellowship transcending race, colour, language, that makes the bond of Christian brotherhood seem a futile sentimentality."

Ethics of Islam

The Ethics of Islam may be summed up in the words of the holy Quran, "Let divine baptism be your goal, and what can be better than divine baptism." The holy Prophet said, "Develop divine attributes and manners in you." Another piece from the Quran to the same effect is as follows: "Blessed are they who fulfil the covenant of God and break not their compacts; and who join together what God has bidden to be joined; and fear their Lord and dread the evil reckoning; and who from desire to please their Lord are constant amid trials, and observe prayers, and give alms in secret as well in open out of what We have bestowed on them; and turn aside evil with good; for them there is the recompense of that abode, gardens of eternal habitation into which they shall enter, together with such as shall have acted rightly from among their parents, their wives and their posterity, and the angels shall go in unto them by every portal, (saying), peace be with you, because you have endured with patience."

Islam has been the greatest social and democratic force in the world and the future of the world lies at the feet of Islam and nowhere else. The one distinctive

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feature of Islam is that it is a living religion. It promises and gives the spiritual blessings which were given to the former peoples. The door of prophecy it keeps open for all times and its devotees can have a direct communion with God like the prophets of old. Will you not accept it and be blessed ?

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FROM THE FRIDAY SERMONS

We give below some salient points of Hazrat Amir-ul-Momineen's Friday sermons culled from our contemporary, the *Sunrise*. —ED.

An impassioned appeal for a course of fasts and prayer, as a remedy for the community's present difficulties, was made by Amir-ul-Momineen Hazrat Khalifatulmasih, in his sermon on March 20, 1926, at Qadian. All representations made to Government with a view to check the flow of Ahrar vituperation against the Founder of the Ahmadiyya Movement had been unavailing, he said. The community should, therefore, address its supplications to God, and beseech Him to purify the earth either by "the water of repentance or the fire of chastisement."

"Heaven's succour," said the Amir-ul-Momineen, "descends only when man has exerted his utmost, but success is not any the nearer; when man's desperation becomes an object of ridicule in the eyes of worldly people, but excites sympathetic pity in those gifted with deep spirituality. Then are opened the doors of Heaven's grace. But man must cry before they should open. The promised Messiah (on whom be peace) used to say that the best demonstration of earthly love was that between a suckling mother and her child. The milk may have been dried up in the mother's breasts, but the child's cries sometimes cause it to flow. Just as milk in this case does not flow without the child's crying for it, so God does not send his Mercy without man's crying for the same. When he cries the milk of Mercy begins to descend. We should, therefore, put up our best efforts, but not perfunctorily like the hypocrites. After that we should pray as long and as fervently as we can.

I had proposed seven fasts last year. The mischiefs of our enemies, however, still continue; days of tribulation are not yet over; our opponents have not heeded Heaven's warning; they have disregarded the chastiement sent by Almighty. Let us then, once again, send our cries up to Heaven, so that, just as a child's cries draw milk in the mother's breasts, our Lord's succour might descend for us from Heaven; and the obstacles in our way might be removed. It is not in our power to do away with some of them; we cannot shut our enemy's mouth, nor hold his pen. He

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pours out that in his speeches and writings which we have not the heart to hear. Many a time have we pointed it out to Government, but they have been deaf to our entreaties. The things that are being said about the promised Messiah (on whom be peace), had they been said about some other person, there would have been a commotion throughout the country. But in our case the offenders are allowed to go scot free. Nay, we have received reports that some of our opponents say among themselves that they have been assured by some officials that, whatever they might write against the Ahmadis, no harm would come to them. We believe, however, that Government as a whole is not responsible for this ; but one —or two—officers may not be free from blame, though we are not sure whether it is at all true in their case also. But facts do incline one to believe it to be true, for there should be some reason for Government's silence over what is being said about the promised Messiah (on whom be peace), when it is certain that they would not have been reticent had the same things been said even once about some other man.

The promised Messiah has been called by the newspapers at least a hundred times arch-liar, anti-Christ, and a drunkard. I am prepared to substantiate my complaint. If, however, I fail to do so I promise not to press my contention. But if such abuse has been published more than a hundred times, the reponsible officers should know that they would be called to account before God for their omissions, and they would also stand condemned before world opinion. We shall publish the sections of the British penal law side by side with the abuse which is being published in the Ahrar papers against the promised Messiah (on whom be peace) and shall thus appeal to the British public and tell them how their servants are marring the good name of Britain in India, and how justice is being trampled under foot. At the same time we shall pray to God till the officials responsible for this oppression would come, as it were, between the two stones of a mill. On one side there shall rain on them the curse of God, and on the other all gentle folk will censure their deeds.

We should be allowed to live in peace, it being denied to us at the present ; we love peace and we want to live as friends of everybody, but no one would let us do so," said Amir-ul-Momineen Hazrat Khalifatulmasih, in his Friday Sermon on March 27, 1936, at Qadian. Some officials of Government, said Hazrat, were

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destroying the peace of the Ahmadiyya community, and were bent upon harming the Movement. Where and how this feeling of hostility started was a mystery. A suggested origin of the trouble was dismissed by Hazrat as ridiculous.

I want to make it clear at the outset that we are a peaceful community. Our Founder has been called the Prince of Peace by the Word of God; we can never associate ourselves with the forces of disorder. Several other factors also compel us to adopt a policy of peace: First; we are religiously bound not to create any disturbance against the Government under which we may be living. We have suffered great hardships for this principle; we have had to bear opposition from our own fellow countrymen; we have been ex-communicated by our own brethren; but we have never been prepared to abandon the principle. Government communiques, certificates and official records are a witness to this fact. Secondly, we have been taught to remain at peace with our fellow subjects; but apart from this we are obliged, as a missionary community, to keep the best of relations with the sister communities. Our general attitude is that of respect for them, and if ever an Ahmadi was guilty of using violent language against the other communities he was always taken to task. No other community can point to a single instance of this kind, where they might have condemned as a community the mischief of blasphemers. There may have been individual protests or censures but never by the community as a whole. Had all communities similarly censured such delinquents from among themselves, there would have been no breaches of the peace, and no law or special measures by Government would have been needed. Thirdly, the Quran teaches us to respect the holy men of all nations whether they be prophets or not. In religious discussion, however, the door of fair criticism is open for all, for otherwise *Tabligh* would be hampered, but use of harsh language cannot be permitted, unless it be, as a last resort in reply to others.

I have said that the Ahmadiyya community has been carrying its principles into practice and has suffered for them. Government may have forgotten; but think of the days of the Great War when the British in India were seeking the co-operation of the humblest creature, and asking for every kind of help from the people. The very life of the British nation was at stake, and they would have lost their freedom any moment. There are even now British officials of that time, who might remember how

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manfully we co-operated with, and assisted the British Government against great odds. But we never as a community asked to be repaid for our assistance, and we have no such wish even now. But at the same time, I would say that the treatment now being meted out to us is hardly fair. The British people have been censuring Germany for violating and regarding treaties as mere scraps of paper. I would like to ask the present officials in the Punjab whether they too are not treating the many documents testifying to our loyalty and peacefulness as worse than scraps of paper? We do not, of course, want any reward from Government, but we do want that we should be allowed to live in peace which is at the present time being denied to us.

"We are engaged in a spiritual war, our weapons, therefore, must also be spiritual. The sword of steel is useful only in physical warfare, but hearts are conquered by the sword of the spirit. This does not require to be sharpened against stone; it is sharpened against the penance of fasts." In these words spoken in his Friday Sermon on April 3, 1936, at Qadian, Amir-ul-Momineen Hazrat Khalifatulmasih stressed the value of the course of seven fasts and prayer prescribed by him for the Ahmadiyya community.

We shall fast once a week for seven weeks, and pray every day of the week either individually or in congregation. In the matter of prayer, I might point out that God's wrath or displeasure is always accompanied with mercy, for His mercy encompasseth everything. We should in this respect imitate God. When we pray therefore for the destruction of our enemies we should not do so because of any personal grudge against them but because they offer hindrances to the spread of God's faith. There are many reasons for this. Some of our opponents might be sincere and honest in their opposition, some might be misled by others, and our own faults might also be responsible for the opposition we are experiencing, which faults we might be able to shake off by thus being made to pass through a period of stress. It is, therefore, necessary that we should pray for the reform of our enemies and ask for their destruction only in case they fail to reform themselves.

We should pray for our enemies' right guidance first and thus kill their hostility out of them; we should not, in the first instance, wish for their destruction. We should not be carried oway by an excess of zeal to wish for their ruin. We should on the other

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hand pray thus : ' God ! we wish well of them ; we do not ask for their destruction. We ourselves were weak-spirited, but Thy Grace came to our rescue. Thy Mercy encompasseth everything. If Thou likewise blesseth them with guidance how lucky would we be. But if in Thy Wisdom Thou thinkest them to be incapable of being guided aright, and that it would be better if they were destroyed, then, though we should be pained thereby, remove them, O God ; from our way so that they might not obstruct the progress of Islam.' This should be our prayer which is primarily a prayer for their right guidance and only secondarily a curse for their destruction.

But we should not ignore our own shortcomings. Let the Jama'at pray for its own moral purification. In case our enemies are destroyed, it would be no use our taking their place if the Jama'at's shortcomings continue. Let the Jama'at pray that they should not follow their enemies' example, that we should be tender-hearted, virtuous and honest. Be particular always to pray for the spiritual reformation of the Jama'at. There are still many among you who are not different from the other people. They have no scruples against lying, dishonest dealing, high-handedness, and injustice. If this is so, what need is there for God to upset the present order ? Pray then fervently to God in these days, and humble yourselves before Him. Let no day pass without your sending up an especial prayer to Heaven's. If you pray like this I am sure you will not have prayed in vain.

The helplessness of the Ahmadiyya community in its present difficulties, and the joy of its enemies at their supposed triumphs, are, said Amir-ul-Momineen Hazrat Khalifatulmasih in his Friday Sermon on April 10, 1936, at Qadian, more apparent than real. The case is analogous to that of the disciples of Jesus Christ, and the Jews. The latter rejoiced at the crucifixion of Jesus ; but a difficult fate was in store for their future generations ; Jesus Christ and his disciples were helpless at that critical time, but the followers of Christ reached later the summit of worldly glory.

The Ahmadis should realise that they are a community founded by a prophet of God. They are being treated just as the former peoples were treated. Just as these were kept in the dark, till one day the darkness vanished, and God made manifest His Judgment, so must the community be kept in the dark till God comes with His Decree. Trials and tribulations are inevitable. They do not matter when they affect one's faith, for whereas physical trials are elevating, trials of faith are spiritually depressing.

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A believer should not be afraid of physical sufferings. He should be afraid rather of his own stumbling. The former serve as fertilisers, promoting the growth of the spirit, but the latter cut at the root of your spirituality. Attend to the tyrannies of your own selves rather than to the persecution which you suffer at the hands of the people. Tyrannies of self are the real tyrannies, for, they might be the cause of the fall of a brother. Persecution by the people, on the other hand, uplifts the spirit. There is greater need, therefore, of examining one's own self and keeping an eye on one's faith. The Holy Prophet has said that the Devil journeys with the blood of man, which means that the Devil takes possession of man's soul without the latter's knowing it, just as a man remains unaware of a dangerous virus circulating with his blood till it overpowers him. There is need of self-purification. The pompous person who regards himself safe should know that he is heading for death. A believer is never devoid of the fear of God. It is said of the Holy Prophet (may peace and the blessings of God be upon him) that he used to pray with so much humility of heart that the Companions report that they sometimes pitied him. Ayesha, his holy consort, once said to him that his salvation was sure because of his good deeds. The Holy Prophet replied that his salvation too depended on the grace of God. Now he being a prophet of God, who can regard himself immune from the risk of falling a victim to the trials of the spirit? Some Companions report that when the Holy Prophet (peace and the blessings of God be upon him) prayed it seemed as if there was a noise like that of a boiling pot. Attend to self-purification; to righteousness; and do not think that you are doing good, for the most virtuous deed may give rise to faithlessness. Do not think that your intentions are good; the best of intentions may corrupt your faith, for, faith is not the result of our actions but the result of the Mercy of God. Look always towards His Mercy, and His Hands, for a beggar who thinks that there can open no door to him after he bas raised his head off the threshold of the Almighty, attracts the grace of God. Look, therefore, constantly towards Him. As long as you keep your eye towards Him, you will be safe, for no one can injure him who looks towards God. But whosoever tooks away from Him and comes away from his door, however good his intentions and however good he may himself be, will not find a refuge for himself anywhere save in the arms of the Devil.

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SOME IMPORTANT DATES IN ISLAMIC HISTORY

c. a. 570 Birth of the Prophet.

610 Year of the "call." The Prophet begins to make converts. Opposition to his doctrines increases among the Meccans until

622 He flees with a body of followers to Medina. The Hegira. Beginning of the Muslim era.

623 The first mosque built.

624 First battle for the faith with the Meccans at Badr Victory of the Prophet.

625 Battle of Ohod.

628 Truce of Hodeibiya. War against the Jews of Khaibar.

629 Muslim Army marches on Muta.

630 The Prophet moves against Mecca. He conquers it. War with the Hawazin. Rapid spread of Islam.

632 Death of the Prophet. He leaves the entire Peninsula, with the exception of a few tribes, under one sceptre and one creed. Abu Bakr is chosen caliph, or representative. An army under Khalid sets out against the Byzantine Empire. Abu Bakr reduces a revolt in Najd and Yemen, and defends Medina.

634 Khalid captures Bosrah and overruns the Hauran. Death of Abu Bakr. Omar succeeds.

635 Capture of Damascus.

636 Emesa, Heliopolis, Chalcis, Beroea, and Edessa added to the Muslim empire. Battle of the Hieromax (Yermuk). Heraclius abandons Syria to the Muslims.

637 Battle of Cadesia, or Kadisiya, and victory over the Persians. Muslims capture Jerusalem, and follows it up by taking Aleppo and Antioch.

638 Mesopotamia is conquered by the Muslims. Also Tarsus and Diar-Bekr.

639 Invasion of Egypt by Amr-bin-'Alās.

641 Battle of Nehavend, and great victory of the Mohammedans over the Persians. Most of the Persian nobility come to terms with the Muslims. Yezdegerd the king flees to a remote corner of the realm, where he holds a vestige of power until 651 or 652. Alexandria captured.

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644 Death of Omar, succeeded by Othman.

647 Invasion of Africa by Abdullah. Arabian victories, expelling the Romans.

649 Invasion of Cyprus.

650 Conquest of Aradus.

652 Conquest of Armenia.

654 Conquest of Rhodes.

656 Murder of Othman. Ali succeeds. Battle of the Camel. Ali victorious over his opponents. Moawiyah, governor of Syria, heads the opponents of Ali, and incites them to revenge.

657 Ali invades northern Syria. Battle of Siffin. The theocratic faction rebels against Ali.

658 Decision of the umpires between Ali and Moawiyah; the latter wins, peace made with the Byzantine Empire. Egypt conquered for Moawiyah.

660 Truce between Ali and Moawiyah, dividing the Empire into the East and West divisions.

661 Kharijite conspiracy to murder Ali, Moawiyah and Amr. The former alone falls. His son Hasan succeeds, but abdicates in favour of Moawiyah.

661 Moawiyah at head of the reunited caliphate. The opposition to him is gradually reduced. The capital is removed to Damascus.

662-663 Great invasion of Asia Minor. Death of Amr-bin-'Alās.

669 Great invasion of Sicily.

673-677 The Muslims besiege Constantinople, and are finally driven off by means of Greek fire.

676 Yazid, son of Moawiyah, is appointed heir-apparant. Hereditary nomination becomes a precedent.

680 Death of Moawiyah. Yazid I succeeds. The supporters of Ali refuse recognition. Hosein, son of Ali, and his company slain.

681 Abdullah ben Zobair proclaims himself caliph.

692 Death of Ibn Zobair. The Omayyad rule is recognized without dispute.

711 Invasion of Spain at instigation of Jullian, governor of Ceuta. Battle of Xerxes. Tarik destroys the visigothic kingdom.

717 Siege of Fergamus. Siege of Constantinople. Death of Suleiman. The appointed heir Omar II, grandson of Merwan I, succeeds.

725 Abbasid revolt at Balkh. Abbasid troubles continue.

744 Death of Walid in battle with his rival. Yazid III succeeds. Signs of disintegration become marked. Abd ar-Rahman b. Muhammed declares himself

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independent in Africa. Revolt of Emesa over Walid's death, and defeat of rebels at Eagle's Pass. Merwan, Yazid's grandfather, attempts to obtain caliphate. Yazid makes him governor of Mesopotamia. Death of Yazid, after reign of six months. His brother, Ibrahim, succeeds. Merwan marches against Damascus. Ibrahim flees, after reign of two months, and Merwan II is acknowledged caliph.

746 Mohammedan invasion of Cyprus.

750 As a result of the ferment in the eastern part of the empire, the Abbasid Abul-Abbas assumes title of caliph. War between Omayyads and Abbasids. Battle of the Zab. Defeat of Merwan, and downfall of the Omayyad dynasty.

750 Abul-Abbas established in the caliphate. He has all the Omayyad princes (except Abd ar-Rahman b. Moawiyah, who escapes to (Africa) put to death. Revolts break out, owing to his cruelty, but they are suppressed. Abul-Abbas fixes his residence at Anbar.

754 Death of Abul-Abbas. He has designated Abu Jafar (Al-Mansur), his cousin, as his successor. Abdallah b. Ali revolts. but is defeated at Nisibis. Several risings are suppressed. Revolt in Africa, which hereafter only nominally belongs to the caliphs.

755 The Mohammedans in Spain elect Abdur-Rahman b. Moawiyah caliph. Spain lost to the Abbasids.

756 Foundation of the Western Omayyad caliphate.

762 Baghdad made the capital of the caliphate.

775 Death of Mansur. His son, Muhammed (Al-Mahdi), succeeds. He busies himself at once with improving internal conditions and restoring peace. Revolt of Hakim in Khorasan. Continued invasion of Asia Minor.

786 Hadi attempts to exclude Harun from the caliphate, and is smothered at instigation of his mother. Harun ar-Rashid, the most celebrated of the caliphs, succeeds without opposition.

792-793 Suppression of the party formed by Yahya b. Abdullah.

801 Harun sends an embassy to Charlemagne.

809 Death of Harun on the way to quell disturbances in Khorasan. His reign is a flourishing period of art and science. His son, Emin, succeeds. His reign is mostly taken up with the rebellion of his brother, Mamun, who gradually wins all the provinces, except Baghdad, to his side.

813 Capture and assassination of Emin. Mamun proclaimed at Baghdad. The civil war continues.

833 Death of Mamun. His reign is the Augustan age of

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Arabian literature. Works on science and philosophy translated from the Greek. Mamun orders the measurement of a degree of the earth's circumference. The designated heir, his brother Mutasim, succeeds. A party in favour of Mamun's son, Abbas, is put down. Mutasim employs Turks in his body-guard, and their excesses cause Baghdad to revolt. The Caliph removes the capital to Samarra.

841 Death of Mutasim. His son, Wathik, succeeds. The caliphate begins to decline.

861 Murder of Mutawakkil by his Turkish guard, bribed by his Son, Muntasir, who takes the caliphate.

933 Foundation of the Buyid dynasty in Persia. The caliphate is reduced to the province of Baghdad.

939 Capture of Mosul.

958 The Fatimite caliph, Muiz-ud-Din, subdues all Africa and Egypt and is acknowledged by Arabia.

997 Mahmud of Ghazni comes to the throne. He reigns until 1028.

1020 Firdausi, the Persian Homer, flourishes. The power of the Seljuk Turks increases.

1074 Suleiman, the Seljuk, conquers Asia Minor and founds kingdom of Rum.

1090 Hassan b. Sabbah, of Neshapur, organizes a band of Karmathians, named the "Assassins."

1092 Death of Malik Shah, successor of Alp Arslan. Decline of Seljuk power.

1096 The Fatimite caliph, Mustali, takes Jerusalem.

1099 The crusaders succeed in getting the whole of Asia Minor.

1171 Saladin, Sultan of Egypt, destroys the Fatimite dynasty.

1206 Jenghiz proclaims himself khan of the Mongols.

1218-1221 Conquests of Jenghis Khan.

1256 Hulagu, Khan of the Mongols, invades Persia and extirpates the Assassins.

1258 Hulagu takes Baghdad, and puts Mustasim to death. End of the Abbasid dynasty.

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NOTES AND COMMENTS

Lynching in America

There were twenty persons lynched in the United States in 1935, according to figures compiled in the Department of Records and Research of Tuskegu Institute. Although this is 8 less than the number in 1933, it is 12 more than in 1932, and 5 more than in 1934. Of the persons lynched, 13 were in the hands of the law ; 5 were taken from jails, 6 from the officers of the law outside of jails, and 2 were shot to death in a jail. There were 53 instances in which officers of the law prevented lynchings. Of these, 9 were in Northern and Western States, and 44 in Southern States. In 42 instances the prisoners were removed or the guards augmented or other precautions taken. In the 11 other instances, armed force was used to repel the would-be lynchers. A total of 84 persons, 17 White and 67 Negro, was thus saved from death at the hands of mobs. Of the 20 persons lynched, 2 were White and 18 were Negro.

This is a country which sends out thousands of Missionaries every year to the East to save the " Eastern pagans " from " eternal damnation." Will it not first set its own house in order before taking upon itself the " onerous duty " of spiritualising the East. The eastern countries can very well look after their spiritual needs.

God-father to his people

Life in Germany, says the London *Times* must be very simple. Nowhere in the world, except perhaps in Russia, has the ordinary citizen so little difficulty in making up his mind. Nowhere have doubt and indecision so little chance to undermine the individual's self-respect. A benevolent dictatorship, by telling its subjects whom to vote for, whom not to marry, and what not to read, preserves them from much painful vacillation in matters political, matrimonial, and literary. Herr Hitler's latest stroke of domestic policy must be hailed as one of the most far-sighted and benign of his regime. He has put an embargo on foreign Christian names. With certain exceptions, the names bestowed on German children must henceforth be names native to their country.

Heaven knows where this spoon-feeding of a whole people by a few individuals will stop. Could there be a greater

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paradox than this that such a people should brag of a superior *kultur* and seek to hurl it on other nations at the point of the sword ?

* * *

Woman under Hindu Law

We take the following excerpt from *The Amrit Bazar Patrika* :—

> The two main schools of Hindu law are the Dayabhag and Mitakshara—the former prevalent in Bengal and the latter in the rest of India but differing in its applications. Under no school of Hindu law does a woman enjoy absolute right over property except in specific cases of Stridhan known as Saudayik. She cannot dispose of Stridhan which she obtains after marriage without her husband's consent even if it be her self-acquired earnings. Under Dayabhag law a sonless widow does obtain a limited life interest in her husband's property which is not accorded under Mitakshara. But we must remember that the widow with sons is only entitled to bare maintenance and is given a share if there is a partition which depends entirely on the caprice of her sons. Whenever Bills are brought forward in the legislature to improve the position of the women in regard to inheritance a protest is invariably lodged by certain reactionaries in Bengal, that under Dayabhag women's rights are equitable and of course the limited rights of the widow without sons is proudly quoted as an example. But not only do they forget to mention the position of the widow with son but they forget the tragic fate of the son's childless widow who during the father's lifetime is not even entitled legally to maintenance under Dayabhag law. Without any means of subsistence and unable to fend for herself, times without number, her fate is most pitiable. Under Mitakshara both the widow and the son's childless widow are entitled only to bare maintenance.
>
> The marital rights of Hindu women in law are extremely unfair to her. She merely changes the guardianship of father for that of the husband when she marries and he has almost absolute right over her. Divorce is entirely banned by Hindu law and society, as marriage is a sacrament. But no sacrament holds when a man takes unto himself a second wife in the life time of the first. This is considered entirely just and right if she be childless and all she is entitled to is maintenance and a right to live in the dwelling in the house. Woman has no redress even if her

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husband be guilty of adultery, cruelty, desertion or if he be suffering from the worst diseases and even judicial separation is not allowed in Hindu law unless cruelties can be proved to amount to a personal danger to life.

The above sheds some light on the evils that are eating into the vitals of Hindu society and explains the widespread revolt that has taken place among Hindu women against their extremely degraded social position. A people which gives such a low status to its womanhood is evidently doomed.

* * * *

India's "Prosperity"

The following figures taken from the statistical Year-Book of the League of Nations 1933-34 show the death-rate for some countries :—

Canada	10·1
U. S. A.	11·1
Argentine	12·5
Ceylone	22·1
Germany	11·2
Austria	14·0
Belgium	13·3
Bulgaria	16·8
Cyprus	17·1
India	**24·8**
Japan	19·0
Palestine	22·1
Philippines	19·4
Spain	17·3
Britain	12·5
Australia	8·7
New Zealand	8·3

An index to the economic condition of a people is their expectation of life in years at birth. The following figures for different nations are taken from the Census of India, 1931, Vol. 1, Part 1.

Country.	*Males.*	*Females.*
Australia	55·20	58·64
Denmark	54·9	57·9
England	48·53	52·38

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Country.		*Males.*	*Females.*
France	...	45·74	49·13
Germany	...	44·82	48·33
Holland	...	51·0	53·4
India	...	**22·59**	**23·31**
Italy	...	44·24	44·83
Japan	...	43·97	44 85
Norway	...	54·84	57·72
Sweden	...	54·53	65·98
U. S. A.	...	49·32	52·54

Such is the pitiable condition of the "brightest Jewel in the British Crown," after 150 years of the benign and benevolent British rule. It alone constitutes an unanswerable indictment of this rule.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

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